

A sense of how this part of the city centre would have looked in the mid-6th c. is suggested by the axonometric drawing (fig. 17); it also shows the relationship between the baths and surrounding buildings. This carefully worked-out drawing, compiled after first establishing reconstructions of the individual structures, was only possible because of the amount of their work the Polish team has published. As the baths have furnaces designed for local fuel such as rushes, one could suggest that the fuel included old papyri not unlike those previously re-cycled as mummy cartonnage. This could explain the origin of the legends that the Arabs used books from the library to fuel the city's baths.

It is hoped that the above account will provide a more accurate basis for considering how some aspects of this famous city might be visualized.

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#### Sources of illustrations, and acknowledgements

Copyright for the illustrations (except figs. 3 and 10) rests with the author. Figure 11 is based on Rowe, *Encl. Serapis* pl. 7 and 17; Rowe (supra n.67) pl. 32 and 44; Rowe plan opp. 492; with additions from Botti's (supra n.63) plan and the Siegin Expedition plan of 1900-2 published in Sabottka (supra n.57) pl. 1. Fig. 17 is based on the results of Polish excavations (supra nn. 82, 84, 86-88, 90).

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## Appendix: Possible implications of the Egyptian word for Alexandria

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M. Depauw and M. Chauveau have published primary evidence that the Egyptian name for Alexandria, *r3-ʿqd(t)*, vocalized approximately *Raqote*, means roughly "Construction (site)", and have discussed how such a meaning could be appropriate to indigenous Egyptian perceptions of the city.<sup>1</sup> The name is attested from the beginning of the Ptolemaic period, in the Satrap Stela of 311 B.C., where *Raqote* is stated to be the "former (*hntj*)" name of Alexandria, which is given an Egyptian hieroglyphic name as "the fortress (*sbtj*) of the Dual King (Merikare setepcnamun), Son of Re (Alexander [IV])."<sup>2</sup> That name is in an archaizing style

1 M. Depauw, "Alexandria, the building yard," *Chrég* 75 (2000) 64-65; M. Chauveau, "Alexandrie et Rhakôtis: le point de vue des Egyptiens," in J. Leciant (ed.), *Alexandrie, une mégapole cosmopolite* (Paris 1999) 1-10. Their interpretation was to some extent anticipated by J. Quaegebeur, "Rakote," in W. Helck and W. Westendorf (edd.), *Lexikon der Ägyptologie* V (Wiesbaden 1984) 90-91, and L. Pantalacci, "Remarques sur les composés de type *r3-ʿ*, *r3-ʿ* devant racine verbale en Égyptien ancien," *Orientalia Lovaniensia Periodica* 16 (1985) esp. 15-16 n.31, citing J. Yoyotte.

For non-Egyptologists it may be useful to note that the optional *t* in *r3-ʿqd(t)* is an orthographic element that would not have been pronounced. Demotic does not distinguish *d* and *t*, and the transliteration used in discussions varies between the two. For consistency with the hieroglyphic writing, I write *-qd* here.

2 K. Sethe, *Hieroglyphische Urkunden der griechisch-römischen Zeit* (Leipzig 1904) 12, l.1 of original for the date and l.4 for *r3-ʿqd(t)*. The approach of D. Lorton on this point is contradictory: "The names of Alexandria in the text of the Satrap Stela," *Göttinger Miszellen* 96 (1987) 65-70, followed by A. Nibbi,